



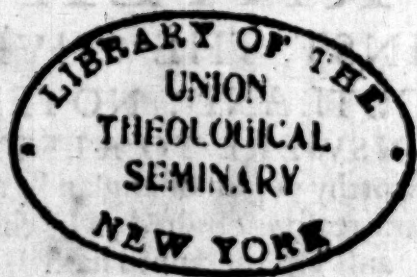
D. BANCROFTS RASHNES
IN RAYLING
AGAINST THE CHVRCH
OF SCOTLAND, NOTED IN
AN ANSWERE TO A LETTER
of a worthy person of England, and
some reasons rendred; why the
answere thereunto hath
not hitherto come
foorth.

By I. D. ^{Davidson} a brother of the sayd
Church of Scotland.

EX MVLTIS PAVCA.



AT EDINBVRGH
PRINTED BY ROBERT VVAL
DE-GRAVE. ANNO. 1590.



107- 2/41



A PROOFE OF D. BANCROFTS RASHNES A.
GAINST THE CHVRCH
OF SCOTLAND.



EN of anie found indgemente (good Sir) that hard or read that declamation made at Paules Crosse the 9. of Februrie, 1588. in time of Parliament, by RICHARD

BANCROFT, D. of Diuinity, and chaplaine, &c, (as he will needs be stiled) and afterward enlarged by him, and set forth in print, may easily perceiue that (small regard had to godly edifyng, by the right cutting of that worthy text of Scripture.

Belteue not euerie Spirit, &c. 1. IOHN. 4. 1. which then hee tooke to entreate) he made the whol drift of his speach, to serue his intended turne, for a bitter inuection against the godlie brethren of Englande, who vrge Reformation of that Church, and chiefly, the remoouing of that heauie

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bondage of Antichriſtian gouernment by
loſtie Lordes, wrongfully called Biſhops,
(an hurtfull relicke of Romiſh confuſion)
& reſtoring in the place thereof, the ioynt
adminiſtration of Chriſtian Diſcipline by
the Miniſters and Elders of the Churchē,
which is moſt clearely prooued by them
and others, to be eſtabliſhed by the word
of G o d, to continue to the comming of
the Lord Ieſus Chriſt: whoſe godly ende-
uours, when for a while he hath laboured
to improoue, after his maner, hee leaueth
the matter in queſtion at laſt altogether,
and ſetteth himſelf againſt theyr perſons,
and tranaiſleth with tooth and naile (as
they ſay) to bring them into extreame ha-
tred with the ſupreme Magiſtrate, as men
who by this their new gouernment (ſo it
pleaſeth him to ſpeake of it) intend no les
matter then hie Treason and rebellion, by
ouerthrowing her Maieſties authority in
Eccleſiaſticall cauſes, and highly deroga-
ting thereby, to her ſupreamacie in that
caſe, to the apparant indangering of her
perſon and ſtate in the end, except good
order bee taken with the matter in time:
Then the which, what can bee more odi-
ouſly affirmed, and more woorthy of ex-
treame

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treme punishment, if it be true.

But how doth he prooue all this geare I pray you? euen from his owne feare forsooth, which riseth vpon his falsly coniectured suspicions, without al groundes of truth, to wit, that as outlandish meanes & practises haue bene traiterous and rebellious, in erecting and establishing of this new gouernement (as he speaketh) so hee feareth, that they, who so exactly, and with such hoat persuit, follow the outlandish preceptes in this case, will fall to the same meanes in England, pag. of his book 83. 84. and least his credite should come in question, for abusing his auditors with vntruthes in this matter, he wil not seeme to speake any thing without his warrand: and therefore finding nothing to charge the good breethren at hoame withall in this case: (such is the mercy of G o d toward them, that the very aduersarie himselfe, seeking matter of accusation against them, can finde no hole in their coat, doe his best, but by his vnwilling silence, is compelled, in a manner, to iustifie their dewtifull modestie, in seeking Reformation hitherto.) Not being able then I say, to finde any thing against the brethren of

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England,

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Englande in this case (for otherwise they shoulde haue heard of it, ye may bee sure) he raungeth abroad, and as a stranger curious in an other Commonweale, making choise, especially of Scotland, hee setteth vpon it with al his maine, assuring himself of sure proof of his purpose from thence, Pag. 72. In doing whereof, as he most outrageously vpbraideth our whole Ministerie, & Christian Discipline of our church, with a cartful of calumneis, ytered against them both: So he cannot refrain himselfe from most reprochfull flaundering of the K. Majestie himselfe, as after shal be seen; and disdainefull contemning of the whole inhabitants of the land. A perrilous practise (whose Chaplaine so euer hee be) against the happie amitie between the two Realmes, especially now, in these daungerous daies, wherein our common peace is so highly indangered, aswel by the domesticke male-contens and conspirators at home, as by the forraine detected enemy abroad: good men in the meane time pillers, as it were, and chiefe intertainers thereof, daily waxing fewer and fewer in both the lands.

Neuerthelesse, so egar is the man in the
matter,

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matter, that before hee will not bring his
stick to the fire, he will not spare to speake
euil, euen, of those things which he know-
eth not, and verye boldelye, though most
rashly, builde vppe an vglie heape of most
slanderous accusations against our sayde
Church, and that vpon the false testimo-
nies of the friuelous reports of other mē,
and chiefly of two, the very bare naming
of whom, where they are knowne, is suffi-
cient ynough of it selfe, to discredit what-
soeuer is alleadged in their names: For as
touching the former of them, corruptlie
and falllie called Bishop of S. Androis, it p. Adamson
is much better that the legend of his leud
life bee buried in eternall obliuion, then
that Christian eares should bee polluted
with the vnsauorie mention thereof. Al-
though it is not hard to gesse, the whole
course of his proceedings (as a Lyon may
bee known by his clawes) by one spe-
ciall action. For what will that man be a-
shamed to doe, that durst father his owne
forgerie vppon the Lords lieuetenant the
K. Majestie himselfe, and that in a matter
of no lesse importance, then the declarati-
on of the meaning of some acts of Parlia-
ment, which howbeit it was but his own

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declaration (as his Maieſtie hath plainly witneſſed by his own hand writ yet extant to be ſcene) and not the Kings. Yet durſt he bee bolde to giue it out in the Kings name, as though, hee had beene the verie vndouted author therof: If this be not to play the falſarie forger, & that in the hieſt degree, let the Chaplain himſelf be judge.

But here hee will reple, that this is but our Miniſters affirmation (who ſaith hee, page 75. dare ſay what they liſt.) Otherwiſe, as the declaration is the Kings: ſo, as for the King, he is not altered. *Iſus piſcator ſapit, &c.* Whereby he will not only haue that counterfeit and baſtard declaration bound on the Kings backe; whether he will or not: But before it ſhall not be ſo, he dare be bold, in the ſame page aboue cited, to charge his Maieſtie with deepe diſſimulation, while in effect, he affirmeth, that howbeit the king by his writing, ſpeaking, and actions, would ſeeme to approoue the preſent exerciſe of that ſame diſcipline, which ſo flatly is condemned in that foreſaid declaration: yet hee doth not approoue it in hart, becauſe (ſaith the Chaplaine) hee is not altered, to wit, from that thing which he would haue him

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to haue set downe in that declaration, flat contrary to his present practise, allowing it after al the waies foresaid. In the which saying, hee necessarily dooth implie deepe dissimulation to be in his Majestie, while hee will haue him to condemne that in heart, which in deed so manifestly he doth allow: let it be judged then, whether it be our ministers that speak as they list, or he.

It had become his person and place to haue spoken & written, at the least, more reuerently of his Majestie, how vncharitable so euer hee had judged of him in his mind: yea, charitie would haue made him thinke with himselfe (if there had beene a sponke thereof within him) that nowe being of perfect age, and yeres of discretion, he is christianlie mooued in singlenesse of hart, by his auctority to approue that christian discipline, which nowe he cleerely seeth to be so well warranted by the worde of God, which perhaps in his minority & none age (being misled by crafty men) he did not so perfittly vnderstand. But let not his maiestie, nor any prince, looke for any better dealing at the handes of any of his coat, when their honor, & these mens profits come into their way to be ballanced.

But

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But God be praised, it hath pleased his maiestie, not to winke at this malapert calumny, but to note it with a coale, to their confusion that allowed of that lye, while by his owne hande writ, set downe in the margent of BANCROFTS book, page fore-said, iust ouer aboue these his most impudent assertions. For the K. he is not alte., red: *Ictus Piscator sapit.* his crown & their., soueraignty will not agree together, most plainly hee declareth the singlenes of his hart in this behalf, flat cōtrary to these impudent assertions in the words following.

MY SPEAKING, VVRITING, AND ACTIONS, VVERE AND ARE EVER ONE, VVITHOVT DISSEMBLING, OR BEARING VP AT ANY TIME, VVHATEVER I THOUGHT.

Whereby, as he purgeth him selfe of al dissembling in times past, so hee protesteth, that his speaking, writing, and actions in approuing the present exercise of Discipline, are fully agreeing to his thought & minde, and therefore hee concludeth in these wordes following.

Ergo CASTS THE LIBEL, nequid asperius.

Which is as much to say, as, wherefore the D. assertions are vntrue, to vse no rough-

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rougher tearmes, which after his accustomed maner, is subscribed as followeth:

I. R. That is, *Iacobus Rex.*

Which wordes vttered in Scottissh after this sorte, if the Chaplaine shall goe about to misconstrue, or wrangle from this his true meaning, his M. hath faithfully promised to giue him such a categoricke, and simple answer by a plain lie in round english, as shall make him, and al his maintainers in this cause, to be ashamed that euer they medled with this matter. Thus god recompenseth the foolish, while hee maketh deceite to returne into the harte of them that forge euil.

And touchinge that truthles T V R I N V S, of whome the Chaplain had the paterne of this pagean: he is presently as far out of his maiesties fauour (let the Bishoppis of England trust the intelligence giuen by him to them of the contrary, so much as they list) as euer before he seemed to be in it. But whether he shal receaue the like recompense in the end, that that his predecessor did, at the the handes of that worthy emperor Alexander Seuerus, while being fastened to a stake, the cryer stode thus crying to the people, smoke he solde,
and

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and with smoke he is punished, it resteth to his maiesties discretion to consider.

But yet I thinke that soe the Chaplaine will not let goe his holde: but wil alledge that in noe wise hee is to bee blamed for building vppon the testimony of this his author, in that declaration at least (what euer the man be otherwise) seeing, so publickly & vniuersally, in a maner, it was receiued by many of his betters, for the K. owne declaratiō, in so much, y^t it was printed again, & reprinted with a most odious preface at London, without any controlement, in so far as it cōcerned vs, red, & remarked diligētly by many, & vigilantly insinuated to the view of som chief personages of the state, who were made so to like of it, & to thinke it to be of truth, like to som new gospel, that som, not of the most inferior of such, whoe are called children of the most high amonge them, haue not spared, as we heare, to take boldnes thereby of late, in their publick Iudiciary trials reprochfully, to vpbraid our countrimen, in the persons of such as were tried before them, comparing them to Scottish men, who when the K. proclaimed a feast, wold needes haue a fast, or contrariwise, when
the

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the K. wold haue a feast, they proclaimed a fast, alluding to that false narration, touching the banquetting of the French Ambassadour, set downe in that counterfeit declaration. And last of al, for the perpetual triumphing memory thereof against vs, it was insert, worde for worde, in the Chronicle of England, cōpiled by HOLINSHED, and published to the posteritie in print. To the which I answer, that as the multitude of offenders authoriseth not an error: so he shoulde not haue followed a multitude to doe euill, much lesse shoulde hee haue added euil to euil, and done worse then any that went before him: but before the publishing of so waighty a matter after such a maner, hee should without partiality haue examined the truthe of the thing to the bottome: and not otherwise so impotently haue suffered him selfe, to haue bene caryed away through the apish Imitation of men, perfittly knowne to him to be partially affected in this case: yea, and to speake further, howbeit the most part of the things contained in that slanderous libel, after due trial, had bin founde true, yet charity would rather haue buried, euen, the multitude

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titude of ſins, then ſo bitterly haue blown abroad ſome ouerſights, to the reproch of a whole reformed church. What could the verieſt Papiſt of them al haue done more?

But what ſhould be ſaid to a bellie that hath no eares, that poore D E M A S (if he be no woorſe) hunting appearandly for promotion to ſome Prelacie (as the manner is) is ſo incorporate with that companie of climers to preferment (as they call it) and imbracers of this preſent worlde, that he is as corrupt, & partial in this caſe, as the proudeſt of them : ſo that of one, ye may learne all: Otherwiſe, if there had bene but a ſponke of ſincere iudgement in him : as worthelie hee might haue ſuſpected that marueilous heape of moſt horrible accuſations, to haue bene incredible in a Church, namely, where ſo long the truth hath bene ſincerely preached and profeſſed: So, he needed not to thinke it any ſtrange or new thing, for crafty miſcreants, hauing credit in Court, and church, to finde the meanes many times, to abuſe the naines of Princes and excellent men: yea, and of God himſelfe, as cioakes to couer their diueliſh, and naughty deuifes. Whereof, let theſe examples be witneſſes,
to

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to wit, of IOAB, IESABEL, HAMAN,
GEHASI, the old Prophet of Bethel, and
all the false Prophets, false Apostles, and
false teachers that euer spake, or speak the
vision of their owne heart, and not out of
the mouth of the Lord : and who ran and
runne when the Lord hath not sent them.

And last, touching the printing againe
and reprinting of that forged declaration
at London, and ioyning it to the chronicle
of England, where through some, whome
the Lorde hath called Gods, thinking all
cock sure, take occasion of vpbraiding the
Ministerie of our Countrie when it plea-
seth them: As these shall die ignominious-
ly like men, except they repent : So, what
honour those haue procured thereby to
their Country, & what credit to the chro-
nicle therof, let them brag of it, when the
vprightnes of our cause sufficiently clea-
red by this and the like writings, shall iu-
stifie it selfe to their faces, and the true
storie thereof, that shall remaine registred
to all posterities, shall witnesse the honesty
and duetifull dealing of our Church in al
things, to their shame.

Thus much then being spoken, touch-
ing the former of the Chaplains two wit-
nesses:

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R. Esowne

nesses : let vs nowe come to the other, his
inconstant Countrey-man (as hee descri-
beth him, for as for mee, hee shall bee no
woorse, then he himselfe maketh him) the
naming of whome, belike, might doe his
cause more harme, then his testimony can
doe it good, and therefore he contenteth
him self, with a very slender description of
him: so that not without a note of reproch
in the end he sendes him packing in these
” wordes following. This mans opinion
” heerein (saith he) I knowe wilbe greatly
” contemned, because I thinke hee hath bin
” of an other judgement, &c. Howebeit let
” him finde what fauour at their handes he
” shall: I must indeede confesse, that if this
” matter had onely depended vppon his re-
” port or opinion: I would not at this time
” haue made mention of him. Wherby you
see what a wethercock he maketh of him,
and howe rediculously he leaueth him, to
beg credite where hee may finde it, for he
can giue him none. Here I omitt to make
mention of the Iar, that is fallen out since
betweene our Chapleine, and his subor-
ned witnes, for that, that vpon no fair pro-
mise of recompense, hee coulde procure
newe furniture at his hands, of some more
parti-

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particuler matter against the newe onset, that with long preparation he hath intended against vs: Seeing then, that no mans pen nor tong can more discredite this his second witnes, then he doth him self (partly by the wordes aboue rehearsed, & partly by the D. words following in his declamation, where he flatly again maketh him to be of a changeable humor.) If he drink no better by his meanes, then hee hath brewed, let him blame himself, vnderstanding that euil aduise is worst to the aduiser: I will not speake at this time of the shameles falsehood that is alleadged out of the testimonye it selfe, which whensoever it shalbe particularly examined, will make the D. repent that euer hee cited such a testimony, & specially, where most impudently it is affirmed, that hee hath knowne the Kinge in greate danger, and feare of his life by their lordly Discipline, the contrary whereof, as it is cleerely known to al the worthie persons, Ambassadors of England, who haue had their long residence here amonge vs, and priuate intelligence of al our affaires, after an other manner, then euer his wandring witnessse coulede attaine vnto: so is it many wayes

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affirmed by the K. himfelfe, and daylie experience, God be praised, doth confirm the fame.

Both the Chaplaines authors then, being fuch prettie fellowes, as hath bin declared, I trust it be not hard to bee feene, how little credit is to bee giuen to his declamation, grounded vppon their railing reports (to leaue the demōstration of the falshood of the matter vttered by them, to the owne time and place.) For he fhould haue confidered, that of how little credit foeuer he was himfelfe, yet it behoued his witnesfes to be free of infamy, according to the faying, a Proctor may be infamous, but not a witnes. But it feemeth, that either he was not greatly careful of his own name, who would refofe vppon the cracked credits of fuch defamed perfons, in fo waighy a matter, or els he thought (as CYGES did, by means of his ring) to walke inuifible, as in a cloud, that none could or would efpy his nakednes. But good man, he is far deceiued, as by the anfwere to his feuerall affeuerations (if neede be) more thoroughly & fenfibly he fhall vnderftand.

It is eafie then to be feene, how far fhorte the Chaplaine hath come in probation of the

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the alleadged treasonable outlandish practises, of men of the new gouernment (as scoffingly he calleth the vrgers of Reformation) whereof he would seeme to take such feare, that except good order be taken to preuent the like at hoame, thinges will grow to some extremities, pag. of his booke 83. And therfore I trust the Q. M. and her honorable Councell, will see this surmised proposition of danger of outlandish practises, by the meanes of Christian Discipline, to be somewhat better proued, before they will feare any danger to insue to their state through the same: yea, and I thinke, if they knew, but euen so much, as heere truly I haue set downe to you (Sir) in this short discourse, touching this matter, as the cause of christian disciplin shuld euen be the better liked of them all, seing it, & the fauorers of it, to be so shamefully belied: So the D. patrons in this case, shuld pride themselues but a little, of that slanderous declamation, & thinke them and their cause but smally beholden vnto it, what euer hath bene their opinion thereof before.

For let any wise man iudge, if one eg can be more like another, then the D. maner

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of reasoning is to that forme: that REHVM SHIMSHAI, & the rest of themē beyond the riuer, vsed in a letter to K. ARTAHSHASTE, for hindering the building of Ierusalem, EZ. 4. saue only, that the iudgemēt of them beyond the riuer, was found to be in the authentik bokes of the chronicles, according as was alleadged by them: & our chaplains argumēt leaneth only vpon the counterfeit, & forged chartales of known and confessed infamous persons, & a false Chronicle grounded thereupon. Wherefore, if their authentike books of Chronicles, did not truly conuince Ierusalem to be a rebellious citie to kings and prouinces, of what force should this Chaplaines infamous libel be (I pray you) against the good brethren of England, to proue that they will be rebellious to their Princes, if that christiā disciplin be admitted to haue place within that land? For as Ierusalem was not a rebellious citie to kings & prouinces indeed, howbeit the books of their Chronicles did beare so: So the exercisers of christian discipline in Scotland, are not necessarily to be accounted rebellious to the K. for exercising of the same, howbeit, the bookes of the register of the acts of
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Scotland did containe the same. Howe much lesse then, ought false surmised forgeries of known infamous men haue credite in that case?

And if the enuy of the sect of the Nazarites vrged by prophane TERTVLLVS, is not sufficient to beare downe PAVLE, as a seditious mouer of the people, because he professed, preached, and followed Iesus of Nazaret, whom the Iewes most iniustly & wickedly slewe, as a seditious person, and blasphemmer, by the meanes of two suborned false witnesses, Why should the good brethren of England, that seeke reformation, be charged with a mind hereafter of sedition, by the meanes of Discipline, because the Church of Scotland, in respect of the same Discipline exercised in it, is vniustlie, condemned of sedition, by the hie Priests of our daies, two false witnesses being alleaged for that purpose, by their TERTVLLVS at Pauls Crosse? I see no reason why they should. Let not the comparison be odious, because, I compare not the persons in themselves, but in the causes, which haue their own likenes & agreement in some proportion. I haue insisted the more in this matter, bicaus, your cause

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and ours, are most neer linked together. For the aduersaries would terrifie her M. frō admitting of christian discipline within her realm, for fear of like inconueniences to fal out therby to her quiet gouernmēt, which are falsly alledged to haue fallē out by the same, to our K. & state. How be it, it be not good logicke, to charge the good cause of discipline, with any infamy, by reason of the faults of the Ministers & fauourers thereof, yea, euen put case they were sufficiently proued, seeing that is but a sophisme from the person to the cause, (as they say) How much lesse then, ought it to be condemned, when the aduersaries ar not able, do their best, to blot euen the persons, by accusing of whom, they labor to cōdemne the cause. But I perswade my selfe, that all this their paralogizing, and false maner of reasoning shal helpe them, and hurt vs as little in the ende, as the sophistry of REHV M and his companions beyond the riuer, helped their cause, & hindered the building of the Temple: & as the smooth Rhetoricke of TERTVLLVS, preuailed not against P A V L E, no more shall their course alwaies preuaile against the good cause in Englande. Wherefore, let

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GAI and ZACHARIAS do their parts faithfully, and without fainting, exhort al men according to their callings, to further this holy building, not doubting, but God in his time, shall mooué DARIUS fully to authorise the building of Ierusalem: howbeit, through the injury of these daies, men may bee forced to leaue of building for a season: And let PAVL stand stoutly to the defence of his iust cause, saying confidently: Neither can they prooue the thinges, whereof now they accuse me. Act. 24. 13. And TERTVLLVS, & his maintainers shall finde themselves disappointed, and PAVL by little, and litle, shal grow to some greater liberty, and his cause shall preuaile in the end.

But nowe let vs come, accordinge to your desire, to the causes why that declaration of D. BANCROFTS, so far as concerning Scotland, is not answered, wherein howbeit I am not to preiudge the church of Scotland, yet for your further satisfaction, I haue thought good to set downe the causes of the delay, so far as euer I could learn or perceiue. And first you may be assured that it was not for lacke of habilitie in the meanest of a thousand in Scotlande

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I. W. to haue confuted that calūnious chartale,
fraughted with as many lyes almost, as it
hath lines, that it was not answered: how-
I. C. soeuer it pleaseth som of your grand DD.
(very learned men, ye may be sure, if they
be not far deceued) reprochefully to point
out some of our wel approoued brethren,
and especially one, by the note, of like an
vlearned, yea then, a very vnlearned Scot:
Whome yet notwithstanding they neuer
hard nor sawe, more then D. BANCROFTE
did heare and see the Church of Scotland,
and the things wherewith most rashly hee
doth charge it: but who is so bold, as they
say, as blind bayard. Yet if any ARISTAR-
CHVS among them, hath taken occasion
of the writing of anye brother here, so to
speake, let it bee judged by the learned,
what iust cause he had so to do: & I doubt
not, but he shalbe found to haue had litle
learning, and lesse conscience in so doing,
which is spoken, not so much for the Apo-
logy of any man at this time: as to note
the disdainfull contempt of these hauty
persons. For he must be of very rare lear-
ning, as not a few can beare me witnes, in
whom this sort (for I speake not of all) of
the generation of Bishopists will acknow-
ledge

against the Church of Scotland.

ledge any learning to be, if once directlie and seriously, he oppone himselfe to their pride: For as there is nothing, wherein they commonly boast them selues more, then in the beard, & shew of learning: as thogh who forsooth but they onely: So is there no shaft that oftner flieth out of their bag against others, then the boulte of lack learning. Howbeit, if it were not for auoiding of vncomly, and vnchristian rendering of reproch, for reproch, it were no hard matter shortly to decipher the profound science of those two especially, who were chief authors of that reproch, & to let the vnderstand, of what form & classe among the learned, learned men indeede, did euer esteeme them to bee, notwithstanding, all the windye volumes written by them: For *Scribimus indocti doctique, &c.* Howbeit, yet I deny not so much knowledge vnto them otherwise, as shall bee a witnes against them, if they vse it not better, & as might profit the Church in some measure, if they had grace to imploy it to the right end.

But to returne to our purpose, as the answer was not delaied, for lacke of sufficient qualified men amongst vs for that,
and

Aproofe of D. Bancrofts rashnes

& for a greater purpose, God be praised, if need be: so it was thought needles, & superfluous, here amongst our selues, where the truth of those things alledged in that Pamphlet were so clearly known, as there needed no other confutation of them, then the shamelesse impudencie of themselves: And as for the answer, in respect of others, it was delaied first, as I take it, for auoiding of ynhappy contention, that is woont to arise vppon suche occasions, wherby it might haue come to passe, that daungerous alteration might haue bene wrought betweene the two Realmes, as a godly and wise man of yours, commending the discretion of our me in that case, did not conceal, in a letter written to som of good account in our Countrey, not long ago. For the firebrand of selfeloue, and great ardency of men, in defending their owne sayings & doings whatsoeuer, suffereth the not many times. so much to regard the truth and peace of the church, as their own stincking estimation: whereof, there is too great proofe in manifolde lamentable examples, aswell of antiquity, as of our own daies, both far and neer, to the timely admonition of vs all, if aduisedly

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sedly we consider of the counsaile of gods spirite, saying : The beginning of strife, is as one that openeth the waters, therefore or the contention be meddled with, leaue off : Which howbeit more fitly, it may be applied to the aduersaries (in this case) the persuers then to our Church, yet no man I trust, can blame the Ministerie of Scotlande, to regard it greatly, so long as there is any hope that the truth, and their innocencie may be in fastie without their answer: otherwise, they are not ignorant, that, there is no les danger, alwaies to keep silence, then neuer, as HILARIE speaketh.

Secondly, the answer was deferred, as I take it, in hope of due redresse to be put to that offence by the Q. M. and her Honourable Counsaile, who our men thought (as they thinke yet) esteemed so of their friendship, that they wold not suffer them to lie vnder any opprobrie vnremoued, so farre as lay in them, neither would suffer them to receiue any iniurie vncorrected, at the hands of any whome they might command : For there are not many years past, since it pleased her M. not without signification of a thankful mind, by her letters, to acknowledge the Ministers

A prooſe of D. Bancrofts raſhnes

ſters of Scotlād by name, to be hir moſt loving & truſty friends in Chriſt (as yet God be praised they cōtinue to this day, which is not vnknown to her M. & faithful counſellers) in regard whereof, they yet expect the due amendement of that wrong, and that ſo much the more, as they haue bene put in hope thereof, from thence by writ, purpoſly written to that effect, from ſome great perſonages, who, howbeit nowe they reſt from their labours (to the no ſmall forewarning of the preſent ſtate of Englande, if the matter be well marked) yet our men think, that they ſhal not lack ſuch fauour in that Counſaile, as ſhal procure redreſſe of that iniury in due ſeaſon, in reſpect of the good opinion they vnderſtande (and that euen by writ of late) her Maieſtie and Counſaile, yet retaine of the Miniſtery of Scotland, & their chriſtian frienſhip toward them, & that eſtate.

Thirdly and laſt, a ſecret bridle of God (who ruleth the actions of men according to the diſpenſation of his prouidēce) ſtaied the from anſwering, for cauſes known onely to himſelfe, as they ſo ſenſible in a manner haue perceiued (eſpecially they, who were priuie to the matter) that the know-

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knowledge thereof, may sufficiently satisfie the minde of any modest man, who wil acknowledge the prouident dispensation of God to be such, as howsoever the heart of man purposeth his waye, yet the Lord doth direct his steps.

This much I thought meet (good Sir) to impart vnto you, touching the dangerous rashnes of D. BANCROFT, in slander-
ing our whole Church so vnadvisedly, after such a publicke manner, and that vpon the naked reportes, of two such infamous witnesses (partlye, by manifest demonstration of trecherous dealing in one of them, and partly by his owne confession, touching the other) as are not to haue credite against any particular Christian, much les, against a whole Church, a King, and a Realme: As also touching the causes of the deferring of the answer there-
vnto, so far as I vnderstand, which things, if they were kown to the D. and his complices, (but euen as heere rudely they are set downe) they might peraduenture let them haue experience (which is a fooles, though not a foolish maister) that they haue run to far headlong into these slanderous and new deuises: and so hereafter
might

A prooſe of D. Bancrofts raſhnes •

might learne more aduiſedly and charita-
blie, to deale with their neighbours and
brethren, who haue deſerued no ſuche
things at their hands: Yea, it is very like,
if theſe ſame things were read, or ſumma-
rily and ſhortly reported in her Maieſties
hearing, either by your ſelfe, or ſom other
good Chriſtian, who hath credite and fa-
uour about her royall perſon (For alack
good princeſſe, the trew report of things,
eſpecially in theſe & the like maters, com-
meth ſeldome to her eares, a common ca-
lamitie of princes, whoe commonly of all
others in the world, are moſt deſtitute of
faithful perſons aboute them, trewlie and
without flattery to informe them of the
truth of matters as they are in deede.) If
theſe things, I ſay, were truly known to her
M. I ſurely perſwade my ſelfe, that thoſe
lordly brethren of DIOTREPHES, who rule
or rather tyranniſe aboue their brethren
with violence & cruelty, ſhould be quick-
ly charmed from authoriſing ſuch raſhe
libertie of publicke rayling, and deſa-
ming of a whol neighbour church, which
alway hath ſo well deſerued of the pre-
ſent ſtate of Englande, and their proude
hornes ſhould be haſtely hamered downe,
that

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that they should not be able hereafter, to thrust with side and shoulder, and push all the weake with their hornes, til they haue scattered them abroad, and to make such hauocke of the Church, by a disguised persecution, as presently they doe: Yea this much at least, I doubt not shoulde be graunted, that (all bitter inuention and persecuting of the good brethren of England, that are of the same judgment with vs, surceasing) the controuersie should be decided by the word of God in a lawfull assemblie, and brotherlie conference, appointed by the supreme Magistrates to that effect: Otherwise, if this come not to passe (which God forbid) as we must not cease to commend the troubled estate of those our christian brethren, to G o d in our priuate and publicke praiers, so must we not leaue the iust defence of our honest cause of Christian Discipline, which (touching the substance thereof, whiche chiefly is in controuersie) hath no les warrant to be continued perpetually within the Church, vnder this precept of Christ, feede my sheepe, then hath the preaching of the worde, and ministration of the Sacraments, and so consequently floweth

A louing
challenge of
disputation,

no

A proofof D. Bancrofts rashnes

no more from the authoritie of the Ciuill
Magistrate then they doe, whateuer for-
mall professours in worde, but not ad-
mitters of the yoake of Christ on their
necks indeed, cry out to the contrary. This
much (good Sir) I thought good by writ
to answere to your letter, after this man-
ner, here before set downe, both to satisfie
you and others, touching this matter in
some measure, which if it shall seeme good
to you, ye, either by your selfe, or by some
other, may briefly impart vnto her

M. Farewell, from Edin. the
18. of September.

1590.

Yours in the Lord. I. D.

